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the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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NOVEMBER 2, 1960

GENDREAU

A PERUVIAN INDIAN WOMAN AND CHILD

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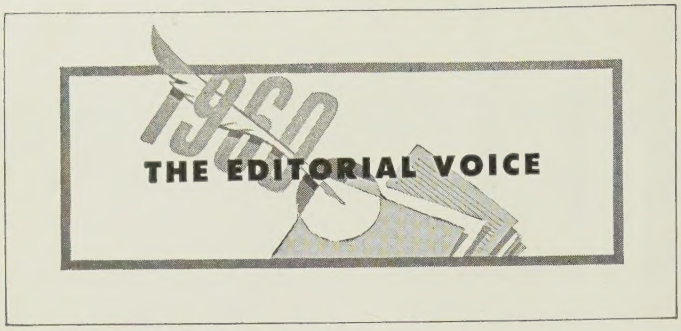

FAITH'S FOUNDATION IS GOD

If our faith is to have a firm foundation we must be convinced beyond any possible doubt that God is altogether worthy of our trust.

This conviction must be more than a tenet of our creed, to which we give nominal assent. It must penetrate the profoundest depths of our spirits; it must get through all outward forms to the eternal substance of which our beings are composed, that sacred stuff which was once made in the image of God.

As long as we question the wisdom of any of God's ways our faith is still tentative and uncertain. While we are able to understand, we are not quite believing. Faith enters when there is no supporting evidence to corroborate God's word of promise and we must put our confidence blindly in the character of the One who made the promise.

Faith that asked no proof was manifested by our Lord when He was enduring His ordeal of agony on the cross. Though rejected and forsaken, and in His great pain and weakness tempted to wonder how it could be thus with Him, His faith found its rest in the holiness of God: "But thou art holy, O thou that inhabitest the praises of Israel." Though the whole world shouted against God and every testimony of the senses was against His goodness and love, Christ knew God was holy and could do no wrong, so He would bear the agony until His Father released Him. Here was faith in its most perfect expression. The faith that made the sun stand still or brought down fire from heaven was elementary compared with this.

Remember that faith is not a noble quality found only in superior men. It is not a virtue attainable by a limited few. It is not the ability to persuade ourselves that black is white, or that something we desire will come to pass if we only wish hard enough. Faith is simply the bringing of our minds into accord with the truth. It is adjusting our expectations to the promises of God in complete assurance that the God of the whole earth cannot lie.

A man looks at a mountain and affirms, "That is a mountain." There is no particular virtue in the affirmation. It is simply accepting the fact that stands before him and bringing his belief into accord with the fact. The man does not create the mountain by believing, nor could he annihilate it by denying. And so with the truth of God. The believing man accepts a promise of God as a fact as solid as a mountain and vastly more enduring. His faith changes nothing except his own personal relation to the word of promise. God's Word is true whether we believe it or not. Human unbelief cannot alter the character of God.

Faith is subjective, but it is sound only when it corresponds with objective reality. The man's faith in the mountain is valid only because the mountain is there; otherwise it would be mere imagination and would need to be sharply corrected to rescue the man from harmful delusion. So God is what He is in Himself. He does not become what we believe. "I AM THAT I AM." We are on safe ground only when we know what kind of God He is and adjust our entire being to the holy concept.

Since true faith rests upon what God is, it is of utmost importance that, to the limit of our comprehension, we know what He is. "They that know thy name will put their trust in thee." The name of God is the verbal expression of His character, and confidence always rises or falls with known character. What the psalmist said was simply that they who know God to be the kind of God He is will put their confidence in Him. This is not a special virtue, I repeat, but the normal direction any mind takes when confronted with the fact. We are so made that we trust good character and distrust its opposite. That is why unbelief is so intensely wicked. "He that believeth not God hath made him a liar."

The character of God is the Christian's final ground of assurance and the solution of many, if not most, of his practical religious problems. Some persons, for instance, believe that God answered prayer in Bible times but will not do so today, and others hold that the miracles of olden days can never be repeated. To believe so is to deny or at least to ignore almost everything God has revealed about Himself.

We must remember that God always acts like Himself. He has never at any time anywhere in the vasty universe acted otherwise than in character with His infinite perfections. This knowledge should be a warning to the enemies of God, and it cannot but be an immense consolation to His friends.

Though God dwells in the center of eternal mystery, there need be no uncertainty about how He will act in any situation covered by His promises. These promises are infallible predictions. God will always do what He has promised to do when His conditions are met. And His warnings are no less predictive. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

In the light of all this how vain is the effort to have faith by straining to believe the promises in the Holy Scriptures. A promise is only as good as the one who made it, *but it is as good,* and from this knowledge springs our assurance. By cultivating the knowledge of God we at the same time cultivate our faith. Yet while so doing we look not at our faith but at Christ, its author and finisher. Thus the gaze of the soul is not in, but out and up to God. So the health of the soul is secured.

Not a religious orator or comforter . . .
John was a voice from God

On Being God-sent

By REV. WILLIAM J. KRUTZA

THE account of the ministry of John the Baptist begins "There was a man sent from God, whose name was John" (John 1:6). Having heaven's stamp of approval he could speak against the God-opposers and for the Lord Christ.

Being God-sent is the beginning of any true ministry. In this day of false teachers, liberal preachers and neo-orthodox professors there needs to be a sifting, a separating of the false from the true servants of God. The ministry is not the place for those who guess about being God-sent. In time past men spake for God because they knew God sent them to speak. And although they might have been weak, yet they knew with Moses that "I AM hath sent me to you."

John had no magical powers, he did no special miracles. He did not claim the ability to forgive sins. People were not mystically blessed by touching his clothes. He did not possess the eloquence of a large church pulpit orator. His rough dress would eliminate him from many of the formally robed preaching occasions.

Moreover he had no advertising committee or special, multicolored brochures to tell of his picturesque Jordanside campaigns. He accepted no claims to greatness. "Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No" (John 1:21).

"What sayest thou of thyself?" they asked him (v. 22). To this he had no answer. He knew explicitly what God had called him to do. "I am the voice of one crying in the wilderness, Make straight the way of the Lord." What clearer sense of being God-sent could be stated? And in knowing he was God-sent he points directly to his mission—the mission of everyone who would rightfully minister in the name of Jesus Christ: "I am the voice."

He would not say, "I am a religious entertainer." He did not come for that. He did not aim at a climactic emotional appeal wherein he could dramatically shout, "Everybody happy? Say 'Amen,'" and hear a rafter-raising roar. John was an exhorter, not an entertainer.

He would not say, "I am a religious orator." He did not come for that. He was an evangelist. His task was to win people to God through repentance. This demanded challenging their smugness. This demanded the simple, straightforward presentation of "this doth the Lord thy God require of thee." His eloquence was measured in converts, not comments.

He would not say, "I am a religious comforter." The religious of his day were already far too comfortable. Their leaders had lulled them into complacency. They didn't need comfort—they needed disturbance. They needed an awakening. So John was a God-sent disturber.

John said, "I am the voice of one crying . . ." By this we usually assume he was the only one carrying on such a ministry. He was one where many more could have been employed. Probably no one else wanted his type of ministry. And in the wisdom of God only he was chosen. Could it be that no one else had the courage and spiritual backbone for such a task? Could it be that other servants of God would rather be priests and preachers than prophets? Could it be that exposition was easier than exhortation? Could it be that the lonely life of the prophetic ministry discouraged others? There could have been such possibilities.

The fact that John said he was crying in the wilderness indicates the loneliness of such a ministry. The popular pulpiteer enjoys the praise of his hearers. The prophet stands alone. Those who agree with a prophetic voice calling men to face their inner selves and their God usually agree in silence. Those who oppose are vocal. A prophetic ministry usually lacks the glamor of outward response. A few accept the terms of the prophet, but most turn away, unwilling to meet the demands of the truth.

John was a voice of one pointing to the Saviour. True to the prophetic calling he did not attract attention to himself. Don't follow me—seek ye the Lord! "The same came for a witness, to bear witness of the Light" (John 1:7). If men were encouraged to come to the Jordan to hear him they were soon discouraged when he directed them Godward in no uncertain terms.

The ministering servant must make sure that others see Jesus through his message. Although the average unconverted man is not able to define the needs of his soul, the inner need is crying in the words of the Greeks, "We would see Jesus."

But John was not afraid to say, "Wait a moment! If you're going God's way you have to repent. To get God's benefits you have to accept God's terms. You have to make an about-face." He was preaching the baptism of repentance, not a simple believe-and-be-baptized religion. None of his converts ever became confused over membership details. "Repent" was the theme, the development and the application of his sermon. "Make straight the way of

A former pastor in Baptist churches, Mr. Krutza is now staff writer for the Baptist General Conference. He has written several articles for THE ALLIANCE WITNESS.

the Lord." Live right before God.

Prophet John openly and fearlessly rebuked Jewish sin and pride. *Make straight the way, eliminate everything that displeases God.* To preach such a life-changing message he needed a special call. To the flippant reporter's question, "What are you going to preach about this Sunday besides sin?" John would have answered, "Nothing!" But this went beyond initial salvation. It entered life. To those who had much he said, "He that hath two coats, let him impart to him that hath none" (Luke 3:11). To the publican he reasoned, "Be honest, don't take too much." Soldiers were ordered to do no violence to others. John's prophetic repentance message was not in word only. It dealt with everyday living.

Concerning John Jesus asked, "What went ye out into the wilderness to see? A reed shaken in the wind?" This is what is expected by many pew sitters. A shaken reed, one who does not take a stand for anything and especially not against anything. One who pleases all and offends none. One who presents a nice talk about God, a well-organized, alliterative, theological treatise. "But what went ye out for to see? A prophet? yea, I say unto you, more than a prophet" (Matt. 11:9). May we recognize God's sent prophets and heed their messages.

The message of the ministry must be: *What think ye of Christ? What will ye do with Jesus? Lord, what wilt thou have us to do?* Such ministering can only be performed by God-sent men.

"There was a man sent from God." Hear ye him. ◆ ◆ ◆

Knowledge Is Not Always Power

Theological knowledge and spiritual maturity are not identical. One does not mature on the basis of accumulated religious data; he matures in terms of his obedience.

It is possible to know a lot about the Bible and remain a spiritual infant; if the knowledge accumulated is not translated into action there is no growth. In fact, this is one explanation for the spiritual adolescent; he became more interested in what he could learn *than in what he could be.* Spiritual truth is not intended simply to teach us something, but *to make us something.* Spiritual truth goes to the heart and the will more than to the head and the intellect.

One test for authentic Christian teaching is whether or not there is a decision to make. The word of truth always leads to personal verdict. A man can never be the same after hearing God's truth spoken in the power of God's Holy Spirit; he will either obey and go forward or ignore and die a little. There's never anything merely academic in Jesus Christ. His words are always moral, always involve a personal issue, always demand action of some kind. To get sidetracked onto the merely academic in religion is to begin to deteriorate spiritually.

Academic defection is as serious as moral defection in spiritual things. This is why the spiritual life of some has crystallized and become static. A man becomes enamored of the purely intellectual aspects of theology and lets knowledge lead him away from an intimate, personal walk with the Saviour. Interested more and more with what he can learn from the Bible, he becomes increasingly impressed with what he is learning, increasingly preoccupied with his growing knowledge of "deeper truth." He begins to become aware of the very subtle opinion that he is a superior intellectual.

On the contrary, the man who cultivates a close, obedient, personal relationship with Jesus Christ keeps healthily humble as he becomes increasingly aware of the disparity between his best and the matchless Lord he serves. And incidentally, he does not sacrifice knowledge by this proximity to Christ. He keeps knowledge in its place. His passion is to love Christ more and serve Him with greater effectiveness. What he is learning is always subordinate to what he is becoming.

"Why call ye me, Lord, Lord, and do not the things which I say?"
—Richard C. Halverson, in *Perspective.*

The Battle Is the Lord's

The battle is the Lord's!
The harvest fields are white:
How few the reaping hands appear,
Their strength how slight!
Yet victory is sure—
We face a vanquished foe:
Then forward with the risen Christ
To battle go!

The battle is the Lord's!
Not ours is strength or skill,
But His alone, in sovereign grace,
To work His will.
Ours, counting not the cost,
Unflinching, to obey;
And in His time His holy arm
Shall win the day.

The battle is the Lord's!
The Victor Crucified
Must with the travail of His soul
Be satisfied.
The powers of hell shall fail,
And all God's will be done
Till every soul whom He hath given
To Christ be won.

The battle is the Lord's!
Stand still, my soul, and see
The great salvation God hath wrought
Outworked for thee.
Then, resting in His might,
Lift high His triumph song,
For power, dominion, kingdom, strength
To Christ belong!

—E. Margaret Clarkson.

Tune: *Leoni* (The God of Abraham Praise)

VOLUME 95 NUMBER 22

the Alliance Witness
(FORMERLY THE ALLIANCE WEEKLY)

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Second-Class Postage Paid at Harrisburg, Pa.
Published biweekly by Christian Publications, Inc.
Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to The Alliance Witness, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.
When requesting change of address kindly give both old and new address to insure proper mailing.
(Printed in U. S. A.)

An appointment by a mission board and going to a foreign land do not make a missionary. But there are certain essentials—and you may find that you qualify . . .

Missionary Essentials

By CHAPLAIN HARRY W. WEBSTER, Lt. Col., U. S. A.

A TRUE missionary movement is not a human organization but a divine ordination. If a missionary program is human in its origin and method and purpose it will surely be a failure in its spiritual results. God's work cannot be done in man's strength.

The Christian and Missionary Alliance is such a true movement. It has been owned and directed of the Lord throughout its long history. No field is entered except by very evident providential leading. No missionary candidate is accepted until he has given definite proof of a divine call and has demonstrated adequate mental and spiritual equipment.

But we are not to suppose that those who receive appointment by a mission board and set sail for a foreign land are the only missionaries God has. In a very real sense every one of God's children is supposed to be a missionary for Christ. Though not all of us can become foreign missionaries, we can be home missionaries without changing our address. And we can have a real part in foreign missions by our prayers and our gifts. Therefore, in considering missionary essentials we are discussing something that has a personal application to every true Christian.

A parish. A missionary must have a parish. Our Lord defined the parish when He commanded, "Go ye into all the world, and preach the gospel" (Mark 16:15). Here is a field big enough for us all to find a place without stepping on one another's toes. We are obeying this command just as much by witnessing for Christ in our home town as we are by witnessing for Him in Africa. But because we are witnesses for Christ at home it does not follow that we have no responsibility for the preaching of the gospel in Africa. Hence, no matter where we are located "the world is our parish." And we should be vitally concerned for the cause of Christ in all lands.

A passion. A missionary must have a passion. The apostle Paul was the greatest missionary that ever lived, except the Lord Jesus Christ Himself. With Paul the all-consuming passion was that Christ should be magnified, whether by his life or his death (Phil. 1:20).

No great missionary work is done anywhere that is not inspired by a passion to glorify Christ. If it be undertaken to glorify self it will do only that, if anything. Only this compelling passion will be sufficient to sustain the missionary in all the trials, afflictions and hardships of a true missionary's life.

A purpose. A missionary must have a definite purpose. The apostle Paul puts his purpose simply, "For to me to live is Christ" (Phil. 1:21). His purpose was to live Christ before those whom he desired to win for Christ. There is no other way to convince the unsaved of the truth of the gospel. They must see Jesus in us before they will want what we have. If we would convince them that Christ can transform their lives, we must prove to them that He has transformed our own.

Chaplain Webster served in the South Pacific in World War II. He saw missions close up. As the army of liberation swept into the Philippine Islands he was with the forces which rescued internees from concentration camps on Luzon. Alliance missionaries were overjoyed to recognize a personal friend among the American soldiers.

This proof was certainly evident in Paul's life. The people were amazed to see one, who had persecuted this way, now living it and proclaiming it. After all, the most effective way to preach Christ is to live Christ.

A pattern. A missionary must have a pattern to follow. He must not undertake a divine mission with a human blueprint. Christ Himself is the model missionary, after whose example the true missionary must pattern his life. Christ's pattern is traced by Paul in Philippians 2:5-8: (1) He was unselfish, not grasping. (2) He was sacrificial to the point of emptying Himself of His divine prerogatives. (3) He was willing to serve, coming not to be ministered unto but to minister. (4) He was humble, identifying Himself with those He came to win. (5) He was obedient to His Father's will. (6) He was ready to die for the sake of lost men and women.

The true missionary cannot improve upon this pattern.

A power. A missionary must have a source of power. The task certainly is beyond our own strength. But human strength is not to be our reliance. Jesus said, "All power is given unto me. . . . Go ye therefore" (Matt. 28:18, 19). In other words, all the power of both heaven and earth is available to the missionary who goes forth in the name of Christ. No wonder Paul could say, "I can do all things through Christ which strengtheneth me" (Phil. 4: 13).

No other power is sufficient to break down the bars of heathenism, ignorance, superstition and idolatry. But this is a power that no other power can thwart. If we do not have

this power, it is useless to undertake any sort of missionary work anywhere. If we are lacking this power, we are told how to get it. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:8).

A protection. A missionary must have protection. Many times those to whom he would minister are unfriendly or even hostile. Sometimes they are savage barbarians, like the Auca Indians or the fierce warriors of New Guinea, who would like nothing better than to kill the missionary. Other perils must also be braved by the foreign missionary—long journeys over the oceans, traveling up treacherous rivers to reach the interior, sometimes defying wild beasts of the forest and risking jungle fevers.

The all-sufficient protection against such dangers, as well as the more subtle ones encountered in the homelands, is the eternal presence of Christ, who said, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). This promise was David Livingstone's greatest source of comfort and assurance as he plunged into the heart of Africa. If Jesus goes with us, it matters not if it be through flood, famine or fever, we are safe under the shadow of His wing.

A passport. Whether we go abroad or stay in the homeland, we are to be "ambassadors for Christ" (2 Cor. 5:20). This is the magic credential that will open any barred door that Christ would have us enter. Sometimes the doors are slow to move and they creak upon their hinges, but if God has set before us an open door no man can keep it shut.

As ambassadors for Christ, our duties are made clear upon our passport—we are to represent Him before all mankind. We are to persuade His enemies to be reconciled towards Him, basing our plea upon the atoning work of Christ at Calvary.

A proclamation. A missionary must have a proclamation. The message we have to proclaim is Jesus Christ, crucified for the sins of the world (1 Cor. 2:2) and now exalted at the right hand of God, living and interceding for man. This is the good news all men must hear.

It is true the heathen need hospitals, schools and libraries. But more than that, they need Christ. Let others who do not have the vision of perishing souls promote the civilizing influences. Our call is not to civilize but to evangelize! To civilize the heathen without evangelizing them is to produce a nation with all the technical knowledge of modern science, but without the moral principles of Christianity to direct their peaceful employment. Our task is to proclaim a crucified and risen Christ, not to teach the heathen the arts and sciences of civilization which they are morally unprepared to use.

A program. A missionary must have a program. The program is a teaching program. "Go ye therefore, and teach all nations" (Matt. 28:19). The unsaved, whether they be in Timbuctu or next door, are ignorant and unlearned in the things of the Spirit. Their eyes are blinded and their understanding is darkened. Our program is like Paul's, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:18).

If someone asks, "What are we to teach?" we have Jesus' answer: "All things whatsoever I have commanded you." Paul instructed Timothy to "preach the word . . . reprove, rebuke, exhort" (2 Tim. 4:2). We are not to teach human opinions or ideas. There is no saving virtue in men's thoughts. Only in God's Word is there life. Only His Word can cause men who are dead in trespasses and sins to live.

These then are the true missionary essentials: a parish, a passion, a purpose, a pattern, a power, a protection, a passport, a proclamation and a program. It is an equipment good enough to win. It is a program big enough to succeed. It is an opportunity great enough to demand the best that is in us.

To be a missionary is a high and holy calling. How great is the dignity and honor of being an ambassador, not for some earthly power, but for the King of Glory! We dare not fail in our great task! Others who have gone before have carried the flaming torch far into the night. As they fling that torch to us with their last faltering strength, we can hear them crying, "Hold it high, hold it high! Carry on, carry on!" ◆ ◆ ◆

On Discipleship and Rewards

By George Whitefield

Dear sir, you are young and in the bloom of youth, and it would rejoice me to see you triumph over the lust of the eye, the lust of the flesh and the pride of life, and to become a poor despised servant of Jesus Christ. Others indeed may wish you wealth, may wish you pomp and grandeur; but believe me, these will not, these cannot, make you happy. No, nothing but God can satisfy the heart of man; nothing but an assurance that we are born again, that we are members of Christ. Without this, if we were to have our appetites regaled with the richest dainties, be clothed with purple and fine linen and fare sumptuously every day, yet the handwriting on the wall would make our visage change and our knees, like Belshazzar's, smite one another.

Strive then, my dear friend, to get the Spirit of Christ, who will keep close to you when all comforts fail; will make you happy here and unspeakably happy hereafter. Never fear the contempt you will meet with; yet a little while, and they that call you fool will call themselves so, and curse that worldly wisdom which tempted them to evade the cross of Christ. Strange! that anyone should let a little reproach deprive them of an eternal crown! Lord, what is man! How blind as to the true interest! How backward in the pursuit of eternal good! O dear Mr. ————, let us not be of that number who desire the honour that cometh from man; but be content with that which cometh from God. In a short time we shall have praise enough. Heaven will echo with the applause that shall be given to the true followers of the Lamb, and then you will see how sincerely I was, dear sir,

Your affectionate friend and servant,

G. W.

From The Letters of George Whitefield, 1734-39, Vol. I. Published by Edward and Charles Dilly, 1772.

"His society is himself grown large. It is the child of his heart, and it resembles its father as all good children should." So comments Dr. A. W. Tozer in his biography of A. B. Simpson ("Wingspread," p. 102).

True, The Christian and Missionary Alliance bears remarkable likeness to the man upon whose heart God laid the burden for this "special calling." Still more remarkable is the way A. B. Simpson succeeded in directing his associates to the source of his vision and inspiration. The resemblance lies, as Dr. Tozer further observes, in "the same preoccupation with the Person of Christ," rather than with the person of the founder. As Paul said of the Thessalonians, "Ye became followers of us, and of the Lord."

Such a man is a leader in a sense quite foreign to the spirit of this world. Men and women drawn into A. B. Simpson's fellowship were not limited simply to following the prints of his feet. What he gave them was a tremendous impetus toward the same objective that claimed his life. He articulated that for which their own hearts yearned before they ever knew him. It was not a trail he left for them to trace but a direction and a technique for keeping the goal in view. The heritage of Simpson does not consist of a mass of precedents and judgments to which slavish adherence must be maintained. It is rather an attitude of heart toward Christ. He did not intend that The Christian and Missionary Alliance should become a mere denomination and he did not provide it with the sort of dicta that can readily be adapted to constructing sectarian barriers. In the measure which the organization has appropriated anything of that sort it has had to borrow or copy from elsewhere.

A glimpse of A. B. Simpson's concept of the characteristics which should dominate the spirit of the Society is seen in the following quotation. Addressing the Council of 1912, at a time of extensive reorganization, the president revealed a magnificent balance between authority and freedom, the work at home and abroad, the old values and the new; between the fidelity a Christian should have toward the fellowship into which the Lord has called him to labor and that genuine love he should have for all the Body of Christ.

These should characterize every spiritual movement:

STRENGTH— UNITY— ORDER— —yet perfect freedom

By A. B. SIMPSON

THERE is one word which seems to express better than any other the peculiar processes through which the Spirit and Providence of God are leading us and teaching us at this crisis. The prayer of Epaphras in Colossians 4:12 appears to have a peculiar fitness for us at this time. Literally it may be translated, "That ye may stand perfectly adjusted in all the will of God."

First, we need to be perfectly adjusted in our loyalty to Christ and at the same time our responsibility to the special trust which He has committed to our hands. There is a so-called loyalty to God which makes one impractical, narrow and wholly unfitted for loyal service in any human fellowship or any common cause. The apostle Paul gives us the more attractive picture of that perfect consecration of which he says, "They . . . first gave their own selves to the Lord, and unto us by the will of God." God does not want us to be afraid of losing our consecration by being true to The Christian and Missionary Alliance, by knowing how to keep rank and marching loyally under our own standard.

In the next place we believe that our constitution and government are being adjusted to a more perfect harmony of the central authority and executive control on the one hand, and local freedom and independence in the various districts and branches on the other. Like the great federal system of the national government, we believe that the new order will secure great strength and unity in the center of the work, and perfect liberty in every section and department, and that with perfect order and without friction, "fitly framed together," we shall grow up into all the fullness of God's plan for our far-reaching work.

Further, we are learning more perfectly the right adjustment of our home and foreign work, and the interdependence each upon the other, the home work as the constituency of the foreign, and the foreign as the outlet and complement of the other. There is no cause for jealousy in regard to the support of either. Even our educational work, whose foundations are at present being enlarged, is as essential to the effectiveness of our foreign missions as to the equipment of our home branches. On the other hand, our foreign work is not only the fulfillment of the supreme duty of the Church of Christ, but the loftiest inspiration and uplift of our whole Christian life at home.

Again we need to be perfectly adjusted to old, conservative traditions and new, progressive ideas, methods and movements. God grant that this work may never lose its old simplicity, self-sacrifice and separa-

Day of Prayer—January 4, 1961

Because of the many opportunities and needs that confront our Society, and because of the great blessing that has resulted through united intercession in the past, the General Council which met in Portland, Oregon, May 11-16, voted that a special day of prayer be called by the President.

In keeping with this action I designate Wednesday, January 4, 1961, as a Day of Prayer, and request that all our official workers at home and on the foreign fields and all of our congregations, colleges and institutions unite in this most important ministry.

I also request that the national pastors and churches in all our missions abroad join with us in this spiritual exercise.

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"—Joel 2:17.

NATHAN BAILEY, *President.*

tion, not only from the secular but from the religious world in its spirit and practice. But at the same time we must keep abreast of the progress of our age and be men and women of today in our message and ministry to our own generation.

Once more, we need to be adjusted on the one hand to our own particular sphere of service and the organized work which God has given us as our peculiar trust, and yet to the larger fellowship of the whole Body of Christ. Our new constitution recognizes this larger community in emphatic and timely words. We cannot afford to allow any narrow or sectarian spirit to cut us off from the largest catholicity. We need our brethren of every Christian name, and it is still true, "whether Paul, or Apollos, or Cephas, . . . all are your's." The whole Church of Christ needs our message and the inspiration of our spirit and our work, and we need the fellowship and uplift of all saints. Let it therefore be our high ideal and aim and prayer that this blessed work may ever stand perfectly adjusted in all the will of God.

Then further, we must learn to be adjusted to one another and to all the varieties of religious opinion and experience, which must arise in so varied a work, so far as they are not incompatible with our faithfulness to evangelical truth and the true spiritual life.

We must not expect that all our brethren will teach the doctrine of the deeper life and the experience of entire sanctification in precisely the same phrases. If we hold Arminian theories we must not quarrel with our Calvinistic brethren. If we have learned the full significance of Christian baptism as a deeper death and resurrection with Christ, we must not quarrel with our brethren who do not so believe, nor see anything unscriptural in infant baptism. If we have received some special manifestation of the Holy Spirit through the sovereign grace of God, this does not justify us in sitting in judgment on others to whom the Holy One has manifested Himself in some different way, or compelling them as a condition of communion to have exactly the same experience as we.

Nor are we justified in discarding our missionary obligations because our own peculiar views and experiences are not perfectly represented by some of the workers or leaders. God has called us in the Alliance not to a thousand minor points of testimony, but to stand for certain great essentials, principles and aims—the fullness of Jesus, the evangelization of the world and the hastening of His coming. Surely this is sufficient to enable us to keep rank and to be of one heart to make Jesus King.

Finally, let us ask God to adjust us to the times and conditions amid which He has cast our work and called us with our high vocation. The world is full of agitation and unrest, and everything is manifestly ripening for the coming crisis. The providence of God is working with unmistakable hand, opening the nations for evangelization and preparing the world for the coming of His Son.

The religious tendencies of our age are startling and revolutionary. Nominal Christianity is losing ground and in the struggle for existence is compromising with the spirit of the age and unrestricted worldliness. Even the most popular religious movements and revivals of our day are substituting social service, to a great extent at least, for the old gospel of salvation and the message of the precious blood and the Holy Ghost. And finally, fanaticism and Satanic supernaturalism are counterfeiting the most sacred and divine things and preparing the minds of men for the last dread apostasy when Satan and the superman will usurp the throne of God and claim the religious leadership of the world.

Amid these conditions God has given us our high calling and our message, fraught with such deep solemnity and responsibility. He is bidding us "stand ye in the ways, . . . and ask for the old paths, where is the good way, and walk therein." He is calling to us to stand loyally for the Bible as God's inspired, authoritative and final message to man; for Christ as the Son of man, the Son of God, the only Saviour, and coming King, and to the old gospel as a message of salvation, sanctification, divine healing and the blessed hope of the glorious coming of the Lord.

To this sacred trust, and in these strange and testing times, God help us to be perfectly adjusted and wholly true. ◆ ◆ ◆

DAVID R. ENLOW, Reporter

AT HOME

Mission celebrates 83rd anniversary: Famed Pacific Garden Mission, on Chicago's South State Street, will observe its eighty-third anniversary with special luncheons and dinners, culminating in a huge Sunday afternoon rally on November 6.

●

Accrediting Association slates annual meeting: The 14th annual meeting of the Accrediting Association of Bible Colleges was held in Chicago October 27, 28. Presiding over the sessions was Dr. Harold W. Boon, AABC's president and president of Nyack Missionary College.

●

Fairgoers hear unusual telephone message: What the future holds for the thousands attending the Los Angeles County Fair at Pomona, Calif., was told by a battery of telephones at the Union Rescue Mission's exhibit. As people walked by the phones rang. They picked up the receiver to hear Bible verses dealing with eternal life and Christian salvation. People stopped by the thousands to listen to the telephonic messages from Scripture, said Hugh R. Murchison, Mission president.

●

Texans launch "rice drive" for Chinese children: Church leaders and officials of the rice industry in fourteen eastern Texas counties have launched a drive in Houston to collect 1,000,000 pounds of rice for Chinese school children in Hong Kong. The rice will be shipped by the Christian Rural Overseas Program.

●

New law extends clergy Social Security deadline: Ministers now have until April 15, 1962, to decide if they want to participate in the Social Security system. The amendment to the Social Security Act signed recently by President Eisenhower extends the cutoff date originally set for September 15, 1957.

ABROAD

Baptists in Burma map five-year program: Dr. Jitsuo Morikawa, secretary of the Division of Evangelism of the American Baptist Home Mission Societies, has left for a one-month mission to Burma. He will help Baptists in that historic Baptist Mission center plan a five-year evangelistic program. The program begins in 1961 with two years of preparation in local churches. The three years following will be devoted to evangelistic outreach and will mark three important anniversaries: 1963, the 150th anniversary of the arrival in Burma of Adoniram and Ann Judson, first American missionaries to serve overseas; 1964, the sesquicentennial of the organization of Baptists in America to support the Judsons, and 1965, the centennial of the Burma Baptist Convention.

●

PTL in West Berlin literature crusade: A team of ten men recently moved into West Berlin for the Pocket Testament League's ten-week evangelistic campaign and Scripture distribution ministry which will extend into every section of the city. One-quarter million Gospels of John were printed for this special thrust. The crusade has the endorsement and coöperation of West Berlin's governing mayor, Willy Brandt, the directors of public schools, police force, refugee camps, trade unions and the Allied military forces occupying the Western Sector.

●

Bid to make Buddhism state religion opposed: Violent opposition is expected at the forthcoming session of the Burmese parliament when a formal vote is taken on a constitutional amendment making Buddhism the state religion. Minister of Industry, Mines and Labor, U Raschid, has openly opposed the amendment, although Premier U Nu recently declared, "I am determined to bring in state religion, even if I have to die in the attempt."

PEOPLE

New president for Gordon: Dr. James Forrester was installed as president of Gordon College—Gordon Divinity School on October 12 in a service in Boston. Dr. Forrester received his undergraduate education at McMaster and Queen's Universities, and the M.A. and Ph.D. degrees at University of Southern California. He was pastor of a large church in Los Angeles, president of Westmont College and vice-president of Whitworth College before coming to Gordon.

THE PRESS

POAU launches new publication: With a photo of Alfred E. Smith on the cover and a page one warning against the distribution of the "bogus oath" falsely attributed to the Knights of Columbus, a new publication of Protestants and Other Americans United for Separation of Church and State made its debut in Washington. Titled *Church-State Digest,* the paper is intended for widespread free distribution. Dr. C. Stanley Lowell serves as editor.

●

Graham's monthly magazine makes debut: Five hundred thousand copies of *Decision,* Billy Graham's new monthly magazine, have been mailed all over the world. About half the pilot circulation goes to subscriptions already paid for, according to George M. Wilson, secretary-treasurer of the Billy Graham Evangelistic Association. The other 250,000 copies of the first issue (dated November) are going out as sample copies to selected names on the mailing list of the association, which goes into every post office in this nation and hundreds abroad.

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

As Simple as A-B-C

ADMINISTER, BUILD and COÖRDINATE *for a Successful Sunday School*

By DOROTHY ANDERSON

In these days of complex organization and procedure in almost every area of activity, the need has arisen for a highly specialized individual known as an administrator. School systems, business houses, hospitals and executive branches of the federal government are typical institutions which employ this kind of leadership.

The Sunday school, though not in this secular category, is also faced with the definite need of an efficient administrator. This most important job usually falls upon the shoulders of the Sunday school superintendent.

Adequate organization is one of the first requisites to the successful functioning of a Sunday school. The size of the school is beside the point. It can be well organized whether small or large.

Just one point to remember—the Sunday school administrator must depend on his conscientious staff of volunteers who are continually challenged by a sincere and enthusiastic presentation of his plan of procedure. They do the work which has been assigned to them because there is an *esprit de corps* which gives them the feeling of being a part of a tremendously worthwhile ministry.

Under a poor administrator a going organization can slowly fall apart. This startling fact helps us to realize the great importance of choosing the right Sunday school superintendent.

In any institution one of the most obvious results of a well-administered program is the development and growth that follow. The same law of cause and effect must work in the Sunday school, for unless you are building your Sunday school numerically, you are not fulfilling its purpose for existence. We are living in a day when the population of our world (and doubtless your community) is exploding to an all-time high. The United Nations estimates that the world population is growing by 5,000 every hour, or 44,000,000 persons a year. These figures broken down in terms of your church community will give your staff of workers a full-time job!

Sunday school workers, who are engaged in the most important business in the world, would be wise to adopt the enthusiastic and confident approach that is used by the most successful businesses of our day. They aim to sell their products to every family or individual who is in the prospective market.

Does your Sunday school have such an objective? In terms of spiritual values this would be *true evangelism*, for Jesus' command was, "Go ye therefore, and make disciples of all nations" (Matt. 28:19 ASV).

Coördination of adequate administrative procedure and an energetic expansion program has produced in this twentieth century some of the most fantastic industrial organizations the world has ever known. Witness such empires of production as DuPont, General Motors or Westinghouse, to name a few.

A setup of this kind calls for a highly specialized individual known as a coördinator. But here again, we who labor for the kingdom can find an analogy. Who is to be the coördinator of your church and Sunday school program? None other than your capable pastor. He is designated by Sunday school authorities as the *key* man, the one who in the final analysis is responsible for the degree of success your church is to enjoy.

With praise to God, we mention just two outstanding examples of this type of coördination which is bringing phenomenal success.

Calvary Baptist Church of Hazel Park, Michigan, whose pastor is Rev. David Allen, has had the privilege of seeing their Sunday school grow from an average attendance of 130 to 1,800 persons, with every phase of the church program developing accordingly. Pastor Allen was successful in selling his entire staff on the value of systematic lay visitation. An eye for building numerically, in order to share the glorious message of the gospel with those who need it, brought a consistent plan of outreach and an abundant harvest.

An even more outstanding growth has been realized at Calvary Temple, Denver, Colorado, where Dr. Charles Blair saw a group of about 40 grow to a houseful of over 3,000 in a few short years of coördinated effort. Pastor Blair has a strong belief in constant evaluation which keeps his staff on their toes. He has also fostered a tremendous evangelistic outreach by setting the pace for his workers. Pastor Blair says, "A Sunday school without a policy is confusion," and "Details determine destiny."

In other words, the *coördination* of a planned *administration* and an enthusiastic outreach program, which *builds* the school, makes Sunday school success as simple as A-B-C.

Memo to the Superintendents

November 6 is Participation Day in all Alliance Sunday schools. On this day all efforts are combined to secure 100 per cent attendance. Complete plans were given in the "Contact for Christ" enlargement campaign. Did you get your packet?

On Participation Sunday every school is asked to take a special offering for our Bible school project in Viet Nam. We expect to reach our goal of $250,000 by the close of 1960 if everyone participates. Send your offering to your District Office marked for Viet Nam.

Your fall enlargement campaign materials are available from Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa. Order "Contact for Christ" packet, $2.00.

J. BUCHER

With cities in Chile suffering such devastation as this (a scene in Castro) it is not surprising that the Concepción congregation could not meet in their church

We Worshiped God Under the Stars

By MRS. G. A. BUCHER

IT was May 29. The winter sun was sinking in a slight haze as we walked toward Plaza Condell in Concepción, Chile, a week after the first earthquake. The streets were so changed as to be almost unrecognizable. Heaps of rubble—broken tiles, bricks and huge chunks of cement—were everywhere. Although the majority of the dangerously sagging walls had been pulled down, it was preferable to walk in the middle of the street. Another quake might loosen a precariously balanced tile.

Yet through such streets the Christians of the Concepción church came, in groups of two and three, walking slowly, subdued, but intent on worshiping. Our church building had been condemned as unsafe. Earth tremors less violent continued. We had no desire to meet inside those cracked walls even had we been permitted to do so.

We gathered around the fountain in the center of the plaza and sang, "Holy, Holy, Holy, Lord God Almighty." The group increased as people stopped to listen. "All Thy works shall praise Thy name, in earth, and sky, and sea." The earth had been mightily shaken; the sea had risen in terrible destruction. Were we strong enough to take by faith the fact that these "works" under our Father's overruling providence could praise Him?

After prayer the president of the young people's group gave the message. There was no loud-speaker, but his clear tenor voice carried out to the edge of the crowd. He spoke of Christ, the ark of safety, reading the Scripture passage by flashlight. I thought of his humble home on the far edge of the city, and of his wife and four children cheerfully carrying on in two tiny rooms while the broken beams and jumbled tiles of the rest of the house were being repaired. "Yes," I said to myself, "even the terrifying experiences of the twenty-first of May will be a means of praising God as our faith rises to new heights seeing God's miraculous protection over His own."

Our young people are carrying on a program of services in the homes that remain. The believers whose losses were small by comparison are encouraging those who have lost practically all their worldly possessions.

Although we trust that in the not-too-distant future we may have a new church building, I shall never forget the night we worshiped God under the stars. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). ◆ ◆ ◆

Mrs. Bucher wrote this article and mailed it in Chile on June 2. It reached our office in New York the first week in October. In what corner of the post office or which mail sack it may have been during those intervening weeks we do not know. We are glad that it finally reached us. It shows us the spirit of the Chilean Christians.

For Relief in Chile

Needed for the rebuilding of destroyed churches	$145,000.00
Received through Sept. 30 ..	72,883.92
Still needed	$ 72,116.08

Your gifts for this purpose may be designated and sent to The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

God's Work in Colombia

"They rehearsed all that God had done with them" as the missionaries gathered in annual conference in Armenia, Colombia, in September. Missionary reports caused great joy:

The Indian chief of the Taravira tribe prayed the penitent's prayer recently. Only last year in hatred he had helped to throw four Indian Christians into the Paez River. How transforming is the power of the gospel!

The church group in La Granada, though living in the humblest of homes themselves, have built a fine house of worship. It is the prettiest building for miles around them.

The group in Buenaventura has bought several boats and outboard motors to use in the evangelization of the vast coastal region. The missionary vision repeats itself!

A new work is being started in Putumayo Province as the result of the witness of a believer who moved there. He had visited every home in the region.

A veteran missionary gave his report with the same burden he carried when he went out the first time.

Because of the rising literacy rate and the pernicious reading material available, the need of Christian literature was stressed.

Several years ago a Bible school student became pastor of a new congregation at Thang Binh, Viet Nam. While they were preparing a foundation for their church building a branch church was started in another village. Their own church was growing so rapidly that the foundation was far too small and another was built.

PHOTOS BY G. ERICKSON

Here some of the young people stand on the first foundation, and (right) we see a part of the men's Bible class. About two hundred of the Christians have gone to a resettlement area in the mountains, and are bearing a good testimony. Three hundred Christians remain in the parent church in Thang Binh, which is still growing.

"Buildings for Building Faith" Begin to Operate

THE new Vietnamese Bible school at Nhatrang, Viet Nam, opened with special services on September 11. It was the realization of the prayers and plans and work of several years, and there was a deep sense of gratitude to God for His working. Services continued for three days, with Rev. Paul E. Carlson and Rev. Phan-van-Hieu ministering the Word with the anointing of the Holy Spirit.

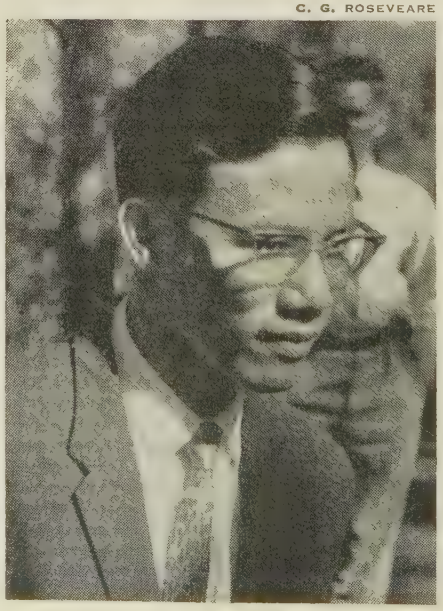
On Wednesday, September 14, the public was invited to the official opening. Since the chapel was not yet finished, the crowd of people who had come from all parts of the country filled the large classroom being used as a chapel and overflowed into the corridors. Rev. Ong-van-Huyen, dean of the school, related how the land had been bought from a Christian for a very small sum of money, and then told of the months of chiseling stone out of the mountain by hand and the building process. He expressed the thanks of the Vietnamese Church to the Board of Managers and the thousands of fellow Christians in the United States and Canada who have given generously and sacrificially to make this new school possible. The buildings already constructed include one dormitory, four faculty houses, a kitchen, a dining room and nursery facilities, and the administration building. The chapel, another dormitory, the dean's house and two missionary residences are still to be built.

Eighty-four students were present on the opening day, and twelve more were expected to come. Among the students is a young Raday tribesman.

Four new full-time teachers have been added to the faculty this year: Rev. Le-hoang-Phu, who was graduated from Nyack Missionary College a year ago; Rev. Phan-van-Nam, who worked for many years among the Koho tribespeople at Dalat and taught in the Bible school there; Rev. Otis G. Fisher and Rev. Dale S. Herendeen. Other teachers are Rev. Le-van-Thai, former president of the Evangelical Church of Viet Nam; Rev. Duy-cach-Lam, Rev. Tran-van-De, Mr. Vu-van-Cu and Rev. Pham-xuan-Tin. Mr. Tin also was a worker among the tribespeople. All of these are gifted, experienced men.

Rev. Le-hoang-Phu, new secretary of the Evangelical Church of Viet Nam

C. G. ROSEVEARE



The sum of $6,301.45 received during September for these buildings brings to $131,018.06 the total received. An additional $118,981.94 is needed for the completion of the Bible school buildings and to aid in the building of churches in some of the larger cities. The "buildings for building faith" will make possible the training of young Vietnamese for the preaching of the gospel in this land of 12,000,000 people.

The faculty is expecting to enlarge the library. All good literature in the area of Bible and associated studies would be extremely useful since many of the students read English. Bible commentaries, reference and devotional books and missionary biographies are all acceptable. These may be addressed to the Library, Evangelical Bible School of Viet Nam, Nhatrang, Viet Nam. If sent as *printed matter* they will be received duty-free. ◆ ◆ ◆

Before a God of Stone

By REV. JOHN BECHTEL, *Hong Kong*

With slow, sedate steps she picked her way along the shadowy alleyway that runs beside the temple. She was dressed in her holiday attire and I knew she was bent on an important errand. Over one arm she carried a well-laden basket. As she neared the end of the alleyway, closer to the shrine, she walked more slowly, as if she was approaching sacred ground.

When she arrived at the shrine she paused reverently for a moment, then placed the basket on the ground and carefully removed a sheet of newspaper. Unfolding the paper, she spread it on the concrete floor of the shrine, taking care to smooth out the folds. Before she made her offering she must be sure that the place was clean; the cats and dogs, the chickens and the rats that frequented the shrine in search of food befouled the sacred area.

With great ceremony and with the graciousness of a kind hostess she arranged the tiny wine cups and the larger teacups in their proper places. The chopsticks were placed beside the rice bowls. Then when the festive board was properly arranged she took from her basket her offerings of roast pork, fruit, green vegetables and a boiled chicken. To complete the feast she had a number of fancy cakes, piled in the shape of a pyramid.

Soon the pungent fragrance of burning sandalwood joss sticks wafted along the smelly alleyway, as she lit and waved the incense tapers. After lighting several candles she reverently kneeled and, clasping her hands, bowed down low.

But it was the wistful look in her eyes that left a lasting impression on me. By the hopeful expression of longing I knew that the words quietly slipping from her lips were the heart-hungry petitions intended only for the ears of the god, the false deity in whom she put her trust. Ears that cannot hear; that offer no hope.

Perhaps it was a scene similar to this that moved Bishop Reginald Heber to write: *"The heathen in his blindness/Bows down to wood and stone."*

Isaiah said: "They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship" (46:6).

"Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?"

"Buildings for Building Faith" in Viet Nam

For the completion of the new Bible school at Nhatrang, and to aid in building churches in strategic cities, the sum of $250,000 is needed. To date (through September 30) the total of $131,018.06 has been received. An additional $118,981.94 is needed.

Send your gifts designated for this purpose to The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

The Christian and Missionary Alliance has for three-quarters of a century gone about the sacred task of preaching Christ to the world without fanfare or dramatic build-up —and her success on foreign fields has been phenomenal.

THE ALLIANCE WITNESS *is the articulate voice for Alliance missions. Why not send the magazine to a Christian friend who will be stimulated to pray and give for the support of this work? Your two-dollar investment could result in eternal profit for many.*

THE ALLIANCE WITNESS

Subscription Campaign

OCTOBER 23–NOVEMBER 27

Subscribe through your local church

Map of Peru with church centers (see back cover)

M. DAUGHERTY

JAMES B. HARR, Reporter

To the Fields

Miss Maxine Immer left San Francisco on October 7 to return to the Philippine Islands for her third term of service. This term she will be stationed in Manila, working among the young people.

Maxine Immer
Philippine Islands

Rev. and Mrs. Thomas C. Bozeman and children, Rosalind, Esther and Thomas, left October 15 for their second term in New Guinea. They will resume their work among the Danis at Hetigima in the Baliem Valley.

On Furlough

Rev. J. Austin Parliman arrived October 8 from Gabon, Africa. He has completed his third term. Mrs. Parliman and their son, Richard, arrived in August.

Rev. and Mrs. Robert W. Galley and children, Ruth, Kathleen, Carol and Patricia, arrived October 11 from the Ivory Coast. They have completed their second term of service.

Rev. and Mrs. Otto E. Langeloh arrived from Colombia on October 9. Mr. Langeloh has completed his seventh term of service. Mrs. Langeloh has served three terms.

Rev. and Mrs. Franklin M. Ballard arrived October 17 from the Sudan–Upper Volta Mission in Africa. They will live in Nyack during furlough.

The New Generation

To *Rev. and Mrs. W. Forrest Mangham,* Columbus, Ga., a daughter, Donna Mae, on August 28.

To *Rev. and Mrs. Paul E. Beavers,* Haverhill, Mass., a daughter, Susan Maria, on August 28.

To *Mr. and Mrs. David Barville,* Glendale, Calif., a daughter, Rebekah Dawn, on September 8.

To *Rev. and Mrs. H. D. Bowers,* Guinea, West Africa, a daughter, Karen Joy, on October 5.

To *Rev. and Mrs. D. C. Gibbons,* New Guinea, a daughter, Helen Louise, on October 5.

To *Rev. and Mrs. Loyal E. Bowman,* Geneva, Switzerland, a daughter, Lorna Joy, on October 6.

Marriages

On September 30, at Corning, N. Y., *Rev. Raymond J. Foster* was married to Mrs. Cleo McCall, of Wellsville, N. Y. Mr. Foster is retired, having served a number of Alliance churches. The couple will make their home in Corning.

On October 8 *Miss Lillian Amstutz* was married to *Mr. Richard L. Phillips* in Dalat, Viet Nam. Miss Amstutz is the daughter of Rev. and Mrs. Tilman Amstutz, missionaries in the Marathi section of the India Mission. Both Mr. and Mrs. Phillips are serving with the Viet Nam Mission.

St. Paul Bible College Challenges Simpson

St. Paul Bible College, searching for a competitor in this year's ALLIANCE WITNESS Campaign (October 23–November 27) and remembering its victory over Nyack last year, turned its eyes toward the Golden Gate. Headed by Student Council President Craig Hendrickson, of Battle Lake, Minn., St. Paul has challenged San Francisco's Simpson Bible College to a Campaign contest.

New England Elects New Superintendent

The New England District of The Christian and Missionary Alliance held its annual District and Prayer Conference in Foxboro, Mass., September 19-22. Host to the conference was the Foxboro congregation and the pastor, Rev. Richard Schnorbus.

One item of conference business was the election of Rev. Richard W. Bailey, pastor of the Brockton, Mass., church, as superintendent to succeed Rev. E. J. Bailey and finish out the unexpired two years of the term. Retiring Superintendent Bailey has taken the pastorate at Trumbull, Conn.

In his farewell message, Rev. E. J. Bailey urged the pastors of the district to "do the work of an evangelist." He said that pastors are to be evangelists at heart and are to be examples of evangelists to the members of their churches, so that there will be a group as well as an individual evangelistic ministry in every congregation.

Among the other conference speakers were Rev. W. F. Smalley, Secretary of The Christian and Missionary Alliance, and Rev. John F. Taylor, of Nyack Missionary College.

Rev. T. J. Spier Addresses Nyack Students

Rev. T. J. Spier, evangelist of Atlanta, Ga., was the speaker for the annual fall meetings held on the campus of Nyack Missionary College, September 25 through October 2.

Covering a wide range of subjects, from qualities of good leadership to the gifts of the Spirit, Evangelist Spier aimed at both encouraging and stimulating his audience. Familiar with the tendencies of the spiritual life to rise and fall, he urged that each person come under the control of the Spirit. Later, speaking on "The Voice in the Wilderness," he stressed the fact that John had a particular ministry for a particular time, and then advised his audience to believe the same for themselves.

According to some, his best message was delivered in the Wednesday morning chapel service when he spoke on leadership. Basing his remarks on First Chronicles 21, he pointed out that leaders are not infallible, that they can bring problems to their people, and that they can at times abuse their positions. He recommended that Christian leaders be willing to admit mistakes, confess their faults when necessary, and be ready always to work with others.

At the close of each evening service an invitation was given. The response to these was felt to be deep and significant, although not always large.

Western District Dedicates Parsonage

The Western District and Prayer Conference, held in the Benson Alliance Church, Omaha, Nebr., was characterized by "newness." In the opening session it was pointed out that the representative of the Board of Managers to conference, Dr. Nathan Bailey, was the new president of the C. & M. A.; that the conference was the first directed by the new superintendent, Rev. Harry Jueckstock, and that one of the conference features would be the dedication of the new district parsonage and office, located in Omaha.

The conference expressed general approval of the proposed constitution for the merger of the C. & M. A. and the Missionary Church Association, adopted a district budget asking for thirty cents per church member per month, and voted that each church in the district should hold an extension convention, similar to the missionary convention, with pledges taken for extension work.

According to one delegate, "an unusual sense of God's presence prevailed" under the ministry of Dr. Bailey, Rev. Ord L. Morrow and Dr. R. R. Brown. The Communion service "proved to be a most unusual spiritual experience," continued the delegate. Mr. Jueckstock brought a "stirring message," following which "confessions were made, wrongs righted and a spirit of oneness born which marked the remainder of the conference."

In a special afternoon meeting the conference gathered at the new district parsonage for a dedication service. The parsonage, wrote the district reporter, "is a lovely home with office facilities in the basement—a home of which district and superintendent are justly proud." Dr. Bailey delivered the dedicatory address, and Dr. R. R. Brown offered the dedicatory prayer.

Rev. Richard W. Bailey

Rev. William J. Newell

Rev. Richard W. Bailey was elected superintendent of the New England District of the C. & M. A. at the conference held this fall. Mr. Bailey, who has been pastor of the Olivet Memorial Church in Brockton, Mass., was formerly pastor in Montreal, Quebec, and Palisades, N. J. He succeeds Rev. E. J. Bailey in the New England District.

Rev. William J. Newell, pastor of the Avenue Road Church (C. & M. A.) in Toronto, Canada, was elected superintendent of the Eastern and Central Canadian District. He previously served churches in Chatham and Oshawa, Ont. Mr. Newell succeeds Dr. Nathan Bailey, now Society president.

Eastern Canadian District Meets at Glen Rocks

Sixty-two official delegates and sixteen corresponding delegates of the Eastern and Central Canadian District met at Glen Rocks, Rosseau, Ont. Forty-one churches answered roll call at the annual meeting.

Dr. Nathan Bailey, former superintendent of the district and now president of the Society, stated in his report that within the district during the past year five new churches were begun, forty-three evangelistic meetings held and 146 members received into the churches. He also reported that surprisingly speedy advances are being made among the French people in Quebec City under the ministry of Rev. and Mrs. Robert Richardson and assistants, and that there is definite progress in the French congregation in Montreal.

In his final message to the conference as district superintendent Dr. Bailey spoke on "The Compulsion of the Preacher." He said, "Our lukewarmness in the face of the glorious gospel that has been committed to us will be our everlasting shame and our everlasting regret."

The most important item of conference business was the election of Dr. Bailey's successor. The conference chose the pastor of Toronto's Avenue Road Church, Rev. William J. Newell. Mr. Newell is a graduate of Nyack and has served as pastor of three Canadian churches. He has been the chairman of extension for the district during the past year and is a member of the National Bureau of Extension.

Western Pennsylvania District Has Varied Agenda

"Signs of spiritual and denominational maturity were in clear evidence at the recent eighteenth annual District and Prayer Conference of the Western Pennsylvania District, held at New Castle, Pa.," according to the reporter, Rev. Howard J. Hansen. Reaching beyond their local considerations, the conference gave attention to the ever-important subject of world-wide missions. They also firmly endorsed the statement of the Board of Managers concerning the national elections.

The suggested merger of the C. & M. A. with the Missionary Church Association was presented by the Board of Managers' representative, Rev. Robert M. Chrisman. After discussion the district balloted "with virtual unanimity in favor of the document," Mr. Hansen said.

The 226 delegates heard from Rev. E. S. Brinkman, of Erie, Pa., who recently returned from a visit to Africa. At the Congo conference during the beginning of the current turmoil, Mr. Brinkman said that in the affairs of the missionaries and the Christian nationals "the supernatural hand of the Almighty was evident and at work. The miraculous protection of all missionaries and their children in the middle of strife and revolution gave the Congo conference a deep sense of the presence of the Lord."

Dr. R. R. Brown, of Omaha, Nebr., delivered the ordination charge to eight young ministers. They were Richard E. Bartmas, Alvin Mink, Melvin Allison, Donald W. Miller, Wayne Plyler, Homer Henkel, Thomas Rowett and James Vandervort.

Rev. and Mrs. Thomas C. Bozeman and family, New Guinea

Dr. G. V. Tingley in Binghamton

Dr. Glenn V. Tingley, who recently conducted evangelistic meetings in the Virgin and Leeward Islands with unusual results, spoke for a week in Binghamton, N. Y. Rev. Henry T. Roe, the pastor, reports that individuals sought the Lord for salvation, and the whole church has been edified.

St. Paul Enrolls 240 Students

St. Paul Bible College opened its doors this fall to a full house of 240 students, of which more than 100 are freshmen. According to Registrar M. W. Tanner the enrollment figures are well ahead of the past two years. All dorms are filled and some students are living off campus. Mr. Tanner added that figures this year show fewer married students than last.

Within the first eight weeks of the semester the Midwestern school was host to three important meetings: On October 6 and 7 the home-coming program; October 23-26 a campus missionary conference, and October 31–November 4 the meetings of the Interschool Council and the Education Department were scheduled.

From the business office Treasurer V. O. Miller announced recently that National Defense Student Loans will be granted this year for the first time to St. Paul students. Loans will be made to students of outstanding promise from the college's $3,420 allocation, and will be interest-free until they have finished their education. A year after graduation a 3 per cent interest rate becomes payable and one-tenth of the balance of the loan is due each year. "The purpose of this program is to insure students of ability that they will not be denied the type of higher education offered by St. Paul just because they do not have sufficient personal funds," Mr. Miller said.

Nyack's Missions Division Has Biggest Registration

The Missions Division of Nyack Missionary College has enrolled a higher percentage of students than any of the other three divisions, according to a report made by Registrar May K. Leo in a recent meeting of the Nyack

faculty. Records show 41.3 per cent of all Nyackers registered in this division. The Christian Education Division comes second with 24.3 per cent, and the Theology Division third with 20.5 per cent. The Sacred Music Division and the General Diploma Course share 10.5 per cent, and the remaining 3.4 per cent are unclassified by division.

Miss Leo's report also showed that 38 per cent of the freshmen, 46 per cent of the sophomores, 37 per cent of the juniors and 49 per cent of the seniors are Missions majors.

Nyack's enrollment figures this year are the highest since 1955 and are twenty-six ahead of last fall's opening. With all dorms filled, with twelve single women living in the newly completed apartment building and with Moseley Hall accommodating at least twelve more men than last year, the final tally shows an enrollment of 531 students representing thirty-one states and eleven foreign countries. There are 270 women and 261 men registered.

Dr. H. L. Turner at Simpson

Dr. H. L. Turner, former president of The Christian and Missionary Alliance and now a member of the Simpson Bible College faculty, made significant contributions to the spiritual life of the Simpson faculty and student body during the opening weeks of his ministry at the West Coast school, according to President Paul S. Allen.

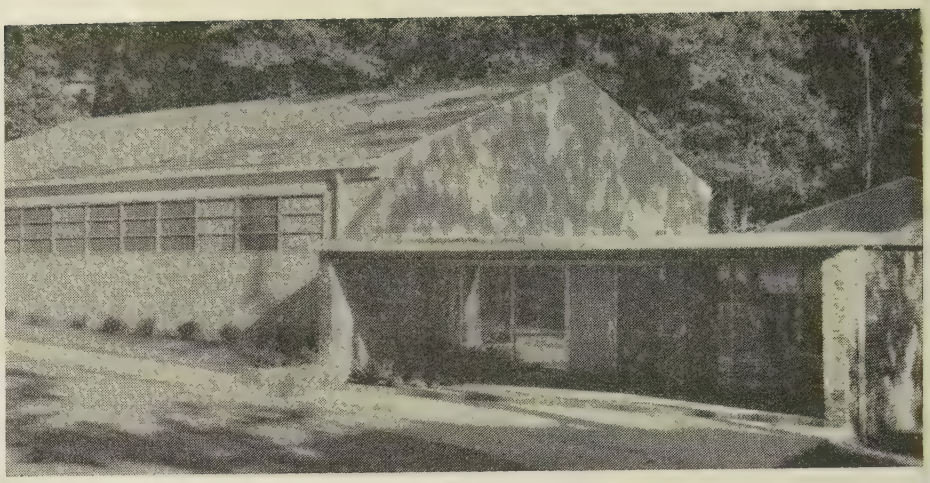
Dr. Turner, instructor in Bible and related subjects, led the devotional services at the faculty retreat held this year at Alliance Redwoods, seventy miles from the Simpson campus. After the opening of school Dr. Turner was the speaker in a week of special services held for all school personnel. Of these meetings Mr. Allen said, "We are still enjoying the results of the spiritual emphasis of those services."

Simpson began the fall semester with a total enrollment of 229 students, four less than last fall. A recent news release states that the drop can be attributed to two things: stricter screening of applicants and academic suspension of ten students during the summer. The 116 men slightly outnumber the 113 women.

New Building at Toccoa Falls

Toccoa Falls Institute has a new music building to start the new school year, reports Toccoa's president, Dr. Julian A. Bandy. Capable of accommodating a ninety-voice chorus or an eighty-piece band, the new building is "one of the best for sacred music in the Bible college field," according to Dr. Bandy. With studios and practice rooms, it can be converted into an auditorium to seat 180 people. The new building was completed last spring.

Dr. Bandy also reports that the capacity enrollment in the Bible College division is drawn from twenty-five states and six foreign countries, and that in the high school division there are included thirty-six missionary children.



The new music building at Toccoa Falls Institute and Bible College, Toccoa Falls, Ga.

South Atlantic District Places Emphasis on Spiritual Refreshing

The seventy-three delegates of the South Atlantic District met for their annual District and Prayer Conference in Winston-Salem, N. C. The host pastor, Rev. Homer A. Klinsing, "provided every possible comfort for the visiting preachers," said the conference reporter, Rev. Clifford E. Harrod.

Under the leadership of Rev. C. J. Mason, who as superintendent calls himself the "district pastor," the conference opened with a direct plea for a spiritual emphasis. "Lord, give us a spiritual conference," he prayed. Later he reminded the delegates that most of the business could be carried on throughout the year by appointed committees, and that the most important conference issue was that the men be spiritually refreshed. "Our great need is to have the Holy Spirit working in us as saints, through us as servants and with us as preachers," he said.

Rev. L. L. King, Foreign Secretary of The Christian and Missionary Alliance and representative of the Board of Managers, "provided great inspiration and challenge" in the meetings in which he spoke, according to Mr. Harrod's report. In one service, stressing the relationship between fervent evangelism and missions, Mr. King said, "Today's preaching will determine tomorrow's preachers and missionaries."

Three young men were ordained to the ministry at the conference ordination service: Eugene Hall, B. Fred Welborn and G. G. Copeland.

In his report the District Superintendent stated that three new churches had been added to the district during the year, that missionary giving had increased, that the church membership was 3,108, and that there had been 144 baptisms.

In business sessions the conference voted to sell their campground at Hendersonville, N. C., and hold a combined camp at Toccoa Falls, Ga., next summer; to assess themselves 1 per cent of their salaries for the district operating budget, and to hold a pastors' conference next February. They also approved the proposed constitution for merger with the Missionary Church Association.

An Opportunity for Service

The Suppes Memorial Home in Glendale, Calif., is in need of several consecrated women for ministry in this home for our retired missionaries. There would be a modest monthly allowance plus full home privileges.

Interested persons may write to Rev. W. V. Yaggy, 371 Mission Road, Glendale 5, Calif.

Missionary Treasury

September 1960

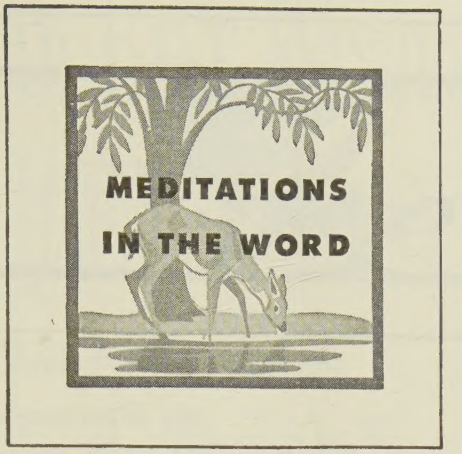
General Fund	$312,253.10
Missionary Specials	44,540.49

The income received for the month of September was short by approximately $11,000 of meeting our budget. The total budget deficit thus far in 1960 is $227,000. We are prayerfully hopeful that our many friends will pray with us and give as the Lord leads, so that there may be before the end of the year the full supply of every need on our world-wide fields.

Gifts for the month of September were covered by our receipt Nos. 31688–33357 and 2454–2576. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.



Edited by EDITH M. BEYERLE

Sunday

1 CORINTHIANS 12 (verse 5).

The graceful robe of a Hindu woman is fastened upon her person entirely by means of a single knot. The long strip of cloth is wound around her so as to fall in graceful folds, and the end is fastened by a little knot. The whole thing hangs by that single fastening. If that were loosed the robe would fall. And so in the spiritual life our habits of grace are likened unto garments. And it is true that the garment of love, which is the beautiful adorning of the child of God, is entirely fastened by little *nots*.—A. B. SIMPSON.

Monday

2 PETER 1:1-14 (verse 10).

Make no sport nor bairn's play of Christ; but labor for a sound and lively sight of sin, that ye may judge yourself an undone man, a damned slave of hell and of sin, one dying in your own blood except Christ come and rue upon you and take you up. And therefore, make sure and fast of your conversion. Cast the earth deep; and down, down with the old work, . . . and let Christ lay new work and make a new creation within you.—SAMUEL RUTHERFORD.

Tuesday

MARK 16:9-20 (verse 15).

It is a shame and scandal in our nineteenth century Christianity that so many businessmen get and live and labor and save as if they understood that getting riches was the end of their existence, instead of getting riches in order to glorify God. I care not what your occupation is—you may be a carpenter at the bench, a blacksmith at the forge, a merchant behind the counter—your first business is to give the gospel to those that have not heard it.—A. J. GORDON.

Wednesday

SONG OF SOLOMON 1:12–2:4 (2:4).

Not a sound invades the stillness,
Not a form invades the scene,
Save the voice of my Belovèd,
And the person of my King.

And within those heavenly places,
Calmly hushed in sweet repose,
There I drink, with joy absorbing,
All the love Thou wouldst disclose.
—AUTHOR UNKNOWN.

Thursday

PSALM 105:1-15 (verse 1).

I have found forget-me-nots on many a rutted road. I have found wild roses behind a barricade of nettles. Professor Miall has a lecture on "The Botany of a Railway Station." He found something graceful and exquisite in the midst of its soot and grime. So I must look even in the dark patches of life, among my disappointments and defeats, and even there I shall find tokens of the Lord's presence, some flowers of His planting.—J. H. JOWETT.

Friday

ISAIAH 51:1-16 (verse 7b).

A similar admonition is found in Matthew 10:28, when Jesus says, "Fear not them which kill the body, . . . : but rather fear him which is able to destroy both soul and body in hell." The child of God may expect to suffer the reproach and disfavor of man unless he compromises his convictions and corresponding behavior. Christ suffered it; also His early disciples and Paul. Can we expect less? If we do, and get it, we need to do some heart searching.—PAMEH.

Saturday

JOHN 12:23-33 (verse 26a).

Of course it will be thought a sublime thing in the last day to sit down with Jesus on His throne and participate in a glory that shall light up the universe. But only he shall sit there who is now cordially associated with Christ in the midst of a gainsaying and perverse generation. The marvel is that, with the certainty of such an exalted destiny in reserve, there should be so little readiness to pursue the path that leads to it.—GEORGE BOWEN.

Sunday

LUKE 17:1-10 (verse 5).

When Jesus told the disciples of the vast requirements of love for the erring, requiring forgiveness even unto seventy times seven, they might well have cried, "Lord, increase our love!" But the Spirit-prompted prayer was wiser than this. It was, "Lord, increase our faith." They were right, and Jesus well said in reply, "If ye have faith as a grain of mustard seed, . . . ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." The mightiest mountain of unbelief and alienation will yield to one germ of divine love.—A. B. SIMPSON.

Monday

GALATIANS 2:15-21 (verse 20).

Crucifixion is a painful death. . . . The old man dies hard. . . . If there are no pains in a man's soul it is a sign that self is not on the cross, and no spiritual progress is being made. But when the pains are the sharpest and most vicious, we must beware lest we give in to the pleadings of self for leniency. We must follow in the steps of Paul and others who have more recently joined his ranks, as Bunyan, Brainerd, Judson, Carey and Taylor.—G. C. WEISS.

Tuesday

JUDGES 5:1-11 (verse 2).

There is the great commission, "Go ye." Where men are ordered to enroll themselves as soldiers it is their business to do so thereupon. If they are exempt, the *onus probandi* as to exemption rests upon them and not upon the executive. It is for us to do; as when Deborah and Barak called for troops, "the people willingly offered themselves." Let us recognize our obligation and offer ourselves.—WILLIAM ASHMORE.

Wednesday

SONG OF SOLOMON 5:9-16 (verse 16a).

Wrapt in deep adoring silence,
Jesus, Lord, I dare not move,
Lest I lose the smallest saying
Meant to catch the ear of love.

Rest then, O my soul, contented:
Thou hast reached thy happy place
In the bosom of thy Saviour,
Looking up in His dear face.
—AUTHOR UNKNOWN.

Thursday

MARK 3:13-19 (verses 14, 15).

There is something about our Lord's choices in the kingdom of God which is to be reverenced, even though they do not always appear to be logical to us. When God lays His hand upon a person for some specific purpose it is not always the most talented for the task nor the most experienced. And the results sometimes are not as we had imagined they should be. God's intentions and our aspirations are not always synonymous. But He did the choosing.—SELECTED.

Friday

HEBREWS 10:31-39 (verse 33).

These saints were truly unusual. They not only became a gazingstock because of personal allegiance to Christ, but also, because of association with the writer, in his unsavory reputation as a servant of the same Master. Their apparent loss of reputation would seem enough to our way of thinking, but their distress went beyond that, including as it did even the confiscating of their "goods." With some saints, bound to earth as they are by things, this would have constituted the last straw indeed! These saints, however, prized their "better and . . . enduring substance" above their earthly possessions which were temporal.—PAMEH.

Saturday

MATTHEW 6:25-34 (verse 34).

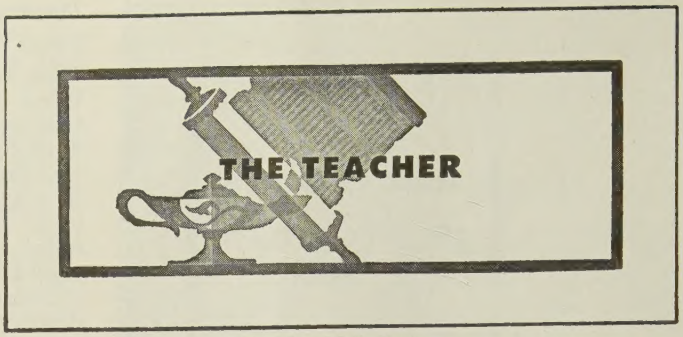
One reason the Lord gives for not worrying about the future is that we have nothing to do with it. Each day has its own duties, its own needs, its own trials and temptations. And God always gives us strength enough for the day. But if we insist upon dragging out tomorrow's cares and adding them to today's, the strength will not be enough. For God will not add to the day's portion of strength just to humor our whims of anxiety. So the lesson is that we should keep the days fenced off, each one by itself.—J. R. MILLER.

November 6, 1960

LESSON TEXT—
Psalm 32

GOLDEN TEXT—
1 John 1:9

DEVOTIONAL READING—
Psalm 85



November 13, 1960

LESSON TEXT—
Psalm 116:1-14

GOLDEN TEXT—
Psalm 116:1

DEVOTIONAL READING—
Psalm 27

By Harold J. Sutton

Confession and Forgiveness

This, the second of the penitential psalms, records a confession made and a forgiveness obtained. In Psalm 51 we have the confession of David's sin and his prayer for forgiveness.

I. SIN (Psa. 32:1, 2).

Three words in the two verses serve as a guide. (1) *"Transgression."* Here is a daring defection that goes out in separation from God's will and way. It is that disposition and deed illustrated by the prodigal who, when he faced the far country, turned his back on his father's heart and home. (2) *"Sin."* This literally is a missing of the mark. It is a falling short of righteousness and rectitude. Willfulness, not weakness, is the element here. (3) *"Iniquity."* The word stands for a perverted twist or distortion. It represents a blighting blur that puts motive and action out of proportion. This fogs perception and hazes reality. The lever of bias and a lack of balance are in the word.

II. FORGIVENESS (Psa. 32:3-5).

Mark the steps as the psalmist traces his way back to the path of righteousness. (1) *Conviction.* "My bones . . . thy hand . . . my moisture." Here is a man troubled, deeply troubled, by his sin. Conviction was deep and demanding. The voice of conscience and his awakened spirit did their work. (2) *Confession.* "Acknowledge . . . not hid . . . confess." Such is necessary to forgiveness. Confession does not tell God anything; it does let Him know that we know. Shame, humiliation, sorrow—components of true confession—are always strong deterrents against a repetition of the offense. Having gone over this road once, that once is enough. The forgiveness that is cheap is regarded cheaply; therefore the scriptural way. (3) *Cancellation.* Transgression is forgiven (the lifting of a burden); sin is covered (put away); iniquity is not imputed (reckoned or counted against). Here we see release from sin, relief for self and reliance on the Son. All this is based on the fact that the seeker is both earnest and honest. Such is the meaning of the phrase "in whose spirit there is no guile."

III. RIGHTEOUSNESS (Psa. 32:6-11).

The psalmist turns evangelist and gives a ringing call for (1) *gratitude.* This release, says he, is within the reach of all who have a similar need. Such are protected from "the floods of great waters" (v. 6); they find a "hiding place" that "preserves" them "from trouble" and "compasses (them) about with songs of deliverance" (v. 7). (2) *Guidance.* Instruction and teaching are the foundation stones of this guidance that is to be with His eye (v. 8). No mulishness on the part of the subject is to require force on the part of our Sovereign. Does the "look" suffice? Study the phrases "no understanding" and "lest they come near unto thee." (3) *Gladness.* The righteous rejoice and the upright in heart shout for joy. *Gratitude! Guidance! Gladness!*

"In the East to this day servants are guided by the glance of the master or mistress, and it is very remarkable how much can be conveyed through a look. . . . But to make this guidance effective there must be the answering look and the obedient will. . . . Let us cultivate instant, constant, watchful habits of holy obedience" (A. T. Pierson).

Our Experience of God

"This psalm . . . contains an underlying reference to the deliverance from Egypt, and also to the deliverance from the captivity in Babylon. The psalmist passes from the national deliverance to his . . . personal experiences of redeeming mercy, and sings his own song of thankfulness" (Meyer).

I. ANSWERED PRAYER (Psa. 116:1-8).

Deliverance from (1) *bodily perils* (v. 8). The larger deliverance encompasses many smaller ones. Tradition associates the psalm with the well-nigh fatal sickness of Hezekiah. The reference to being "brought low" (v. 6) speaks of no light experience. The renewed lease on life brings a renewed sense of the divine goodness. Because of this the singer's prayer was to continue throughout life (v. 2). (2) *Human sorrows* (v. 8). "Trouble and sorrow" (v. 3) are a part of our inescapable humanity. The difference is that the child of faith knows the sustaining power of the Eternal amid such experiences. The honey of nourishment is extracted from the carcass of trouble. It is not what trouble does to us, it is what we do with trouble that tells the story. (3) *Moral failures* (v. 8). Exults the psalmist, "The Lord preserveth the simple [guileless]" (v. 6). "Simple" implies moral sincerity. Grant the "single eye" of a right motive and there is to be no stumbling.

II. AWAKENED PRAISE (Psa. 116:12-14).

(1) *His obligation.* "What shall I render . . . ?" (v. 12). Appreciation demands expression. Gratitude can neither be saved nor stored. "His benefits" are (a) general. The universe exhausts her store and all nature is a vast reservoir of supply for us. (b) National and social. Ours is the right of self-determination and self-expression in labor, ballot, speech and assembly. (c) Individual and moral. Consider the worth of personality, the dignity of the body and the promise of immortality. These are His "benefits," and they are given simply, liberally and constantly. (2) *His oblation.* (a) "I will take the cup of salvation [raise high the cup of remembrance], and call upon the name of the Lord" (v. 13). Reference here is to the Passover ritual. At the family feast the father-priest would raise the cup of invocation and thanksgiving. The cup of deliverance called for an act of worship. At Thanksgiving time the state, the times, the economy, father, mother—all are thanked. Everybody, that is, except the Giver of "every good gift." Do not so, I beg you. (b) "I will pay my vows unto the Lord now in the presence of all his people" (v. 14). A vow is a promise to pay or perform in view of a boon received or expected. It is beyond the ordinary call of duty and, while we are not compelled to vow, once having vowed we are obligated to pay (Num. 30:2; Deut. 23:21-23). The psalmist says his vows are to be paid *personally, promptly* and *publicly.* Payment is to be as open and generous as the benefits. (c) "I will offer to thee . . . sacrifice" (v. 17). The offering that entails sacrifice is the costly one. Sacrifice and offering go together. Praise is always "comely"; sometimes it is costly. "Let us offer the *sacrifice* of praise to God" (Heb. 13:15). Peter reminds us (1 Ep. 2:9) that the believer's function is to "shew forth the praises of him who hath called you."

What have we said? Simply this: "Because he hath" (v. 1), "I will" (vv. 9, 13, 14, 17).

* With Best Wishes for a *

* Happy Holiday

Christmas Cards

(A) GLAD TIDINGS No. G8560. These 21 unique, artistic folders include 10 lithographed in full color, highlighted with gold bronze and then hot embossed and 11 printed in 4 colors and featuring a variety of die cuts. An attractive Virko finish enhances two of these designs. The emphasis on Christ-centered sentiments and scriptures help to point out the true meaning of Christmas. Size 4 by 6¾ inches, French fold. (104) **$1.00**

(B) LUSTROUS CHRISTMAS No. G8510. This assortment provides 21 cards, 3 each of 7 designs, printed in breath taking color on heavy cast coated paper with a "Hi Gloss" finish. Size 3⅝ by 6⅛ inches. With Scripture. (104) **$1.00**

(C) CHRISTMAS RADIANCE No. G8540. An exciting new assortment of 14 beautiful folders printed on crisp clear Polar White parchment paper and featuring Virko finishes. Size 4⅛ by 8⅛ inches, French folds with die-cut edges, containing carefully selected sentiments and Scripture texts. (104) **$1.00**

CURRIER AND IVES No. G8550. A favorite assortment of 20 cards, size 6 by 5 inches, French fold, with crisp, fresh colonial artistry at its best. An appropriate Sentiment and carefully chosen Bible verse complete each folder. (104) **$1.00**

CHRISTMAS CANDLE-LITE No. G8960. An assortment of 18 cards, 3 each of 6 designs, with lighted candles providing the theme for these cards. Each is finished with sparkling Virko plus a special wax-like embossograph treatment on the candles. Size 3 by 8 inches. (104) **$1.25**

JOY TO THE WORLD No. G8970. The soft brown tone on these 18 cards is high-lighted with gold creating an unusual effect of joy, warmth and good will so much a part of the blessed Christmas season. Each folder is designed to express good wishes of "Joy to the World." French style folder, size 3⅝ by 7⅝ inches, with Scripture. (104) **$1.25**

BIT-O-CHRISTMAS No. G8570. These 21 miniature French folders, 3½ by 4½ inches are printed in beautiful 4-color combination and highlighted with gold bronze. All are embossed and feature Christian sentiments and Scripture. (104) **$1.00**

BLESSED CHRISTMAS No. G8580. Includes 21 all different, all beautiful cards; 16 lithographed in 5 colors plus gold and deep embossing and 5 printed in 4 colors on fancy embossed paper. Two folders feature a Virko finish. Size 4⅝ by 5⅝ inches. (104) **$1.00**

STARLIGHT SILHOUETTES No. G8980. The striking jet black designs with touches of blue and gray tone shadows are silhouetted against bright white backgrounds. The 18 folders, 2 each of 9 designs, are completed with a touch of sparkling Virko. Each card features a portion of the "Christmas Story" Scriptures co-ordinating with the design. Size 4⅞ by 6⅞ inches. (104) **$1.25**

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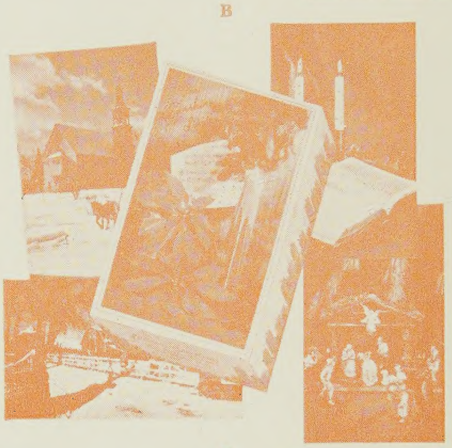
B



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Three young Peruvians

Things You'll Want to Know About Peru

PERU is larger than the states of Texas, California and Kansas combined. The people of this Latin American nation live in three distinct regions: the coastal cities, the sierra (mountains) and the jungles. About 60 per cent of the people are Indian, 30 per cent are mestizo and 10 per cent are white. Official estimates place the total population at somewhere between 10 and 20 million. Of this number, about a million and a quarter dwell in the areas for which the Alliance Mission is responsible.

COASTAL CITIES. Until about eight years ago the Alliance Mission had confined its labors to the jungle regions and the sierra. But in these few years vigorous churches have come into being in the cities of *Trujillo, Lima, Chimbote* and *Puerto Chicama.* Churches in the first two places fully support their own pastors and are soon to buy land on which to build. The Chimbote congregation is also buying land.

Obviously the church in Peru must look to this region chiefly for its leaders. Cultural advantages and educational opportunities here are incomparably better than in other parts of the country.

8 radio broadcasts *Newspaper evangelism* *Weekly jail service*
Bible correspondence courses

THE SIERRA. The city of *Huánuco* is the center for our missionary activity in the highlands.

Christian bookstore *Bible school* *85 churches and groups*

JUNGLE REGION. *Tingo María* is the hub for the central jungle work and *Iquitos* is the new outpost for work in the Amazon Valley. Twenty church groups are fruit of the ministry in this region. But there are many Indian tribes still without any evangelical testimony. Their evangelization is a major objective for our Mission.

900 baptized believers *2,997 Sunday school scholars*
21 missionaries *31 national workers*
21 full term Bible school students

FOR MAP SEE PAGE 13

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada